

# INFORMATION FOR THE IGNORANT

OR  
THE APPLICATORY PART OF A LATE  
PRINTED BOOK, CALLED, A LIGHT FOR  
THE IGNORANT, containing a few Observati-  
ons upon the 1 Cor. 10, which doe strongly prove  
it to be absolutely sinfull to heare the word  
Preached in any False State, or  
Assembly; whatsoever.

Also a Postscript containing a Challenge (laid down in 9)  
*Propositions* to all the Non-Conformists in Old and  
New England, and Holland.

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Made by N. E.

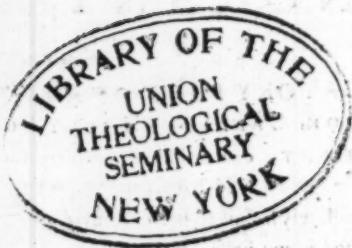
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JER. 15. 19, 20.

Therefore thou shalt the Lord, if thou return, then will I bring thee  
gaine, and thou shalt stand before me, and if thou take forth the pre-  
cious from the vile, thou shalt be as my mouth, let them return unto thee,  
but return not thou unto them.



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**OBSERVATIONS**  
OUT OF THE I. CORINTHIANS 10.

10% (242.)



HE First thing to be observed is this, That God having committized a Kingdome or Kingly state Ecclesiastical to Christ our Mediator who is the King of it; that those that he doth bequeath or commit this Kingly state unto, they are by actuall receiving of it, Incorporated into him. This the Scripture calls an *ingrafting into Christ*, Joh. 15. 1. Rom. 11. 24. it is called a *marriage*, Rev. 19. 7, 8. 9. and divers other phrases it hath to set it forth.

Secondly, that this is Simbole-wise set forth by example of *Israel*, the act that the *faithfull* doe, comparing it with theirs; and *Moses* with *Christ*, and the *Mosaicall state*, and *worship*, with the *Euangellicall state* and *worship*.

Thirdly, that this *state* and *worship*, it being *Gods*, they were only bound to it, and to no other: but straitly charged to observe whatsoever he had given them in charge, *and to walk uprightly in this state*, and in all the *ordinances* of the Kingdome. So that to this *state* must *men* *flow unto*, and to no other, and here to abide and not to depart.

The straying, of the *faithfull* in matter of Religion in publick affaires, is called *Idolatry*, the which the servants of *God* must *see from*, verf. 14. The *faithfull* must not break the first Table, no more then the second.

The Second Observation is this, That as the *faithfull* are in

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corporated into Christ (that is, tyed and knyt to him) so that Christ and his appurtenances goe together, I meane the priviledges of the Mediatourship, the priviledges of marriage state, and all the appurtenances thereunto belonging, ver. 16. and this food is for all the faifthfull; so that as they have the true and glorioue state of Christ, so they have it fill'd and adorned with rich and glorioue priviledges and ornaments, and that as they be spirituall, so they be precioues in nature and use. Here is the state, habitation, and dweling of the ordinances of God: these and none other are the things commanded to be observed and kept; these and none else have the promises belonging to them; these and none other have iuyce and life in them, in this state.

And as here be all the ordinances of Gods publicke worship, so here is the appurtenance belonging to them, as State, Lawes, Offices, and administrations, with their glory or blessing on them.

First therfore here be the ordinances of Christ.

Secondly, they be here in their proper place.

Thirdly, they be here in their right use.

Fourthly, they stand here in their beauty, with the blessing on them, with all their attendances, and with the lively use of them.

The Third Observation is in verse 17. because the faifthfull are one body, or bread, or cake, they be united and knyt together by a spirituall bond, or tye, even their corporation. This one-nes is such that admits not a division in religious acts, they be a religious society or body, it is spirituall one. This respecteth chiefly those that be a body, or Church (yet it is largely to be understood) for there is no permission given to any to walke contrary to this rule.

To this one state of Christ and ordinances, and priviledges, with their own appurtenances thereto appertaining, belongs one people or body, or Church, with their adherent matter adhering thereto. So this one body is partaker of one bread or meanes of spirituall nourishment, which is spirituall feeding upon the ordinances. So that as the body is one (that is) one in compactnesse or knitting, one in Charter, one in Laws, one in ordinances, one in office, and one in administrations; so it must be one in communion, and one in feeding on this bread, or meanes of spirituall nourishment. They being baptiz'd into one Christ, by one Spirit, partakes of one calling, and of one faith and hope, as Ephes. 4. 4, 5, 6. so partakes of one fellowship, 1 Cor. 1. 9. So that here is the open house that God doth keep, that whosoever is hungry must come to, for to satisfie their hunger, and not seek spirituall food any where else but in this state.

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The Fouth *Observation* is out of Verse the 8. where the Apostle layes it down example-wise, that so as in a Table or Glasse they might see the phyon in hand; and the ground that the Apostle layeth against them to disprove, and condonne their judgement, and to their practise in *easing* of the *Idols instituted meats* (if any did so) this Verse shews that the aforesaid *state* and *ordinances*, and all things pertaining to them, they be unparallele: so that those that partake of the *ordinances* in a *state*, partakes of that *state*, or *power* and *authority*, by vertue of which they are admittid. So that as every *ordinance* of that *state* hath an *author*, or *institutor*; so they cannot partake of the *ordinance* but they must partake of the *Altar* that *sanc*t*ifieth the Ordinance to the receiver*. By *Altar* in the New Testament of Christ is to be understood not any *materiall Altar*, as that of old: but some *spirituall thing or things*, as is cleare in the Testament of Christ. Now that there is an *Altar* in the time of the Gospell, as well as in the time of the Law, is cleare by a multitude of places of *Scripture*, Ezek. 43. 14. Heb. 13. 13. Reve. 8. 3. That this *Altar* is not Christ himselfe, is cleare to me from this 8. Chapter and 3. Verse, where he is the *High Priest that offers up the incense with the prayers of the Saints*: And that is not in the *heavens* properlie, but in the *heavenly state*, appeares by the 1, 2, 3, 4, 5. Chapters, with the whole *Revelation*. What this *Altar* is we may gather out of Reve. 11. 1. where the *Temple*, and the *Altar*, and the *worshippers* are distinct. The *Temple* I conceive to be the *state*, for that compriseth all within it, as the *Altar*, the severall *institutions* therein, the *worshippers*, the *people*, and this appeareth in the *text*. That this is no *worldly Temple*, but *spirituall*, is plain: For as the *Altar* is, so is the *Temple* (to wit *spirituall*) therfore the *oblations*, and *sacrifices* be *spirituall*, the which being offered to God in, and upon this his own *institutions* or *Altar*, they become acceptable, as Heb. 10. 19, 20, 21, 22. And as it is in this *true state*, so it is in all *false states* (that is) there is the same *connexion* and *communion* betwixt the things themselves (that is) the *state* depends upon the *Lord* of it, and owner of the same (as afterwards may be seen) and the *institution* dependon the *state*, and the *ordinances* depend on the *state* and *institutions*. So that without the *state* no *institutions*, and without *institutions*, no *ordinances*, and so no *worship*. So also is the *master* dependant on the *forme*, and the *forme* or *state*, on the *author* of it; so that the *master* and *forme* are *relatives*, and the *forme* and *author* are *relatives* also (that is to say) they cannot be separated. So the

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recit or partaking of such ordinances that are to be partaked of in a *state*, the partakers to have *communion* with the *state* and King of it, as this example doth shew. So that the *matter* is dependent on the *sacrifice*; the *sacrifice* dependant on the *Altar*, the *Altar* on the *state*, the *state* on the owner of it, and so cometh in here. If this were any thing to reprove the *judgement* or *praise* of the *Corinthians*; then it sheweth that by their generall *communion* in *eating* *instituted meat*, in that *instituted state* and *Temple*, they did partake of it, even of that *diabolical state* and *institutions*, though they were not of that *body*, but were of the *Church of Corinth*, and come to the *Idols Temple* but on occasion: yet saith the *Apostle*, *those that eat of the sacrifice of the Altar, partake of the Altar*, for it is the *Altar* that *sancitifieth the guise to the receiver*, Mat. 23.19,20,21. and it is the pollution of it, (that is to say of the *Altar*) that pollutes the *guise* or *sacrifice*, and those that offer it, Hof. 9.1,2,4. *Eating* is used for receiving and for feeding, and so for all *religious communion*, as Act. 10.13, 14. and in this Verse for *partaking of the Altar*, as well as of the *sacrifices*, shewing that he that partakes of any *administration* in a *state*, doth partake of the *power*, or *institution*, by virtue of which it is administrated.

5. The Fifth *Observation*, is out of Verse the 19. where the *Apostle* as he doth mention the ground that their *judgement* was built upon Chapter the 8 verie the 4. so he also useth their own grounds, in their own phrases, that so he might both reprove their *error*, and also that he might shew the contrary. Now in that the *Apostle* speaks question-wise, it is not because he made doubt of the unlawfullnesse of their *pratice*, but to shew the vanity of the ground of it; and to shew that when it is compared to the *truth*, and brought to the *true touchstone*, the *revealed will of God* it vanisheth away, though it might seem colourable and strong: yet it being but the beame of a Spiders webbe, in regard of the *truth* it selfe, he shews it hath no force nor strength in it: therfore he inclusively affirmeth that the *Idol* is somthing, and that that which is offered to *Idols* is somthing, because it alters its property to that which it was before, being now set apart for *Religious uses*, and is not to be understood that he held as they did but the contrary (namely) that it was unlawfull for them to goe to the *Idols Temple* to eate of their *meat* or *sacrifice*.

6. The Sixth *Observation* is out of Verse the 20. where the *Apostle* comes to a full answere affirmatively to their objection layd

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laid down Chap. 8.4. *that there is but one God.* And in it are sundry things to be observed : As First the thing implied in the former Verse (to wit) it was not as it was thought, but as he plainly affirmeth in this 20th Verse (to wit) *that the Gentiles did sacrifice to Devils*, in which he shews what a neare relation there is between the worship, and the worshippers : the neare conjunction between the *author* of their worship (namely the Devil) and the *worshippers* who had communion with him. And if it be here objected this is meant of none but the *Idols worship*, and not of those that *worship God*, and that with some glorious flew of *truth*, as is done in the *Antichristian state*, it must be remembred, that if we will *worship God*, it must be tendered up to him, in his own *hense*, and by his own *rules* and *ordinances*, or else it is not *his*, neither doth he *accept it* : neither can men truly be sayd to do it to *him*, if it be done in any *false state* whatsoever, he being any the *author* of it, but some other, for he never *instituted* no *state* for his people to *worship* and *serve* him in, but only *one* (namely) this *heavenly Jerusalem which is the mother of us all*, Gal. 4.26. therfore though men that walke in *false states* do pretend that they *worship God*, even the *true God*, yet the *truth* is otherwise, and this I apprehend to be cleare in this Verse : for the *Corinths* would never have frequented a *worship* that they had knowledge of it, was done to the Devil; neither had the *Apostle* said any thing to the purpose in so saying, had it not been so that they did not know that it was so, for they did plead for it upon other tearms, even upon morall grounds (as the *Professours* doe for *bearing* in the *Assemblies*.) So then it follows undeniably, that men may pretend to *worship* the *true God*, though the *matter* and *manner* of *worship* be *false*. So also that men in *religious communion* cannot sever at their pleasure, and put difference between the *office* and *administration*, and the *ordinance* and *thing administered* (that is) they can as they *pretend* heare the *word*, and partake of the *exercise* of the *gifs*, and yet not partake of the *office* : for they doe not (they lay) heare him as a man in *office*, but as a man indued with a *gifs* to *preach the word*. If these persons are so skilled in this division, let them shew their *wisdom* herein, and compare it with the *wisdom* of *God*, which saith that there is no dividing of them, so that as any partakes of the one (that is of the *administration*) they doe partake of the other (that is of the *power or office* by *virtue* of which it is *administered*). For we must remember that an *office*, and an *administration*, is the *Chariot* wherin the *thing administered*

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Lord doth ride, and were it not for the office, neither person, nor  
gulf, nor ordinance, nor administration cou'd be there, to exer-  
cise his gulf, so that the power puts into office, the office into ad-  
ministration, and they both put forth the ordinance, or thing ad-  
ministered. Here also if any think that those that are not joynd  
into fellowship, that they are more tollerated in this particular  
then others that are in a state: The Apostle overthroweth that  
whilst he sheweth, that those of *Corinth* that went to the Idols  
Temple, went as those that were not in fellowship with them,  
for that was not all their sin, that they for the present left their  
society, but that they had taken up a sinfull communion, both with  
persons, and with things, which was unlawfull. So that the Apo-  
stle urges the foulnesse of that practise, chiefly for the unlawfull-  
nesse of it in it selfe, which he would never have done, had not  
that place or state bin to have been abandoned of all whatsoever  
that feare the Lord: Therefore this practise of going to Idola-  
trous Assemblies, which the *Spirit of God* calls *whores bouses*,  
Prov. 5. 7. 8. & 13. 14. is not onely unlawfull in the *Corinthians*,  
but also in all others that be in the order of the *Gospel*, for  
what ground or warrant hath persons to come there at all; see-  
ing this is one badge and marke of our *Christianity* to have our  
faces towards *Sion*, and our backs upon *Babylon*, Jere. 50. 5 & 51. 9.  
and in the walking in this way, and on this ground persons are to  
be held, and judged the *people of God*, and not otherwise. So that  
here is a shewing up of the *controversie*, namely, that there is no  
more to be said, but that this verdict must be given, even that  
they that had communion with the *Gentiles in their Temples and sacri-  
fices* had communion with him that the *Gentiles* had communion with:  
But the *Gentiles* did sacrifice to, and had communion with *Devils*:  
Therefore those that had communion with them in eating of their  
sacrifice had so too: But it is the mind of God that all shole that be called  
by his name, should not have fellowship with Devils: Therefore of all  
that fear God it must be avoyded, which is done by us when we forsake  
all false and Antichristian ways, and walke onely in Gods true ways,  
without halting, worshiping him in *Sion* the *City* or *place* of his pre-  
sence, according to his own appointment.

2 The Seaventh Observation is out of Verse the 21, where the  
*Holy Ghost* doth shew the impossibility of the *people of Gods* par-  
taking of the administrations both in a true: and false state ac-  
cording to rule, and without wrath: for as the former part of the  
Chapter doth shew in those examples both of the sinne of the  
*Israelties*, who though they were incorporated into one body unto  
Moses

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*Moses their Mediator, and type of Christ, whose laws and ordinances they were to observe, yet ran a whoring after their own inventions, and also of the wrath of God manifested on them that did so, Verie 5. 7. 8. 9. 10. for God cannot indure any halting between him and Baal, 1 King. 18. 21. neither can a man serve two Masters: but as Christ hath purchased soule and body, with the price of his own precious blood, so he will have us to glorifie him in our soules and bodies, 1 Cor. 6. 20. & 7. 23. which is done by our obedience to the truth; so that the observation of these things themselves be the onely things of our meat: it is therefore the Sains widsome to keep them in the sight of all the people. The Lord having set before us life and death, it is the widsome of the Sains to elchew the wyes of death, and to have their feet guided in the paths of life; these things being so opposite to each other, that the imbracing of the one, is the rejection of the other, for a man cannot walke in the true wyes of God, but he must reject, and hate the false wyes of the Devill. Besides for these, and like sinnes (that is) for leaving of the pure wyes of God, and imbracing wyes of their own, the Lord removes the Candlestick from, and abhorrers even his own inheritance; so that for this he forlook the Tabernacle of Shiloh the tent that he had pitched among them, Psal. 78. 60. so that they be unfit for communion with him, and incapable of such heavenly treasures as the Sains are made partakers of, that so do. So that God doth warrant and approve of no such persons walking so; so that if there be an evill heart in any, thus to depart, or draw backe from the living God, his soule can have no pleasure in them, Heb. 3. 12. & 38, 39. And thus I understand this Scripture treatis of the communion of the people of God with him as God, 1 Joh. 3. Heb. 12. 23. and also with Iesu as Mediator, ver. 24. and to Iesu the Mediator of the New Testament. The things that they have with God in Iesu Christ is that heavenly state called Mount Sion, the City of God, the heavenly Ierusalem, and the drawing neare to God in the wyes of his worship herein, is the drawing nearer to him in a new and living way, consecrated by the vayle of his flesh, Heb. 10. 20, 21, 22. This being the state which the Lord hath instituted for the good of the godly, they are here to dwell under the shadow of the Almighty, Psal. 91. 1. there to lyt down in peace and quietnesse because the Lord is at one with them, and not to change their habitations; for all other wyes are wyes of darknesse, Isay 59. 8, 9, 10, 11. and he that walkes in a darknesse though he sayes he hath communion with God, be it a lyar (as saith the Apostle, 1 Joh. 1. 6.)*

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Seeing the *Saints* have received a *Kingdome that cannot be shaken*,  
yea a *Kingdome with all the glorious appurtenances thereunto belonging*: therefore let all the *Lords* people have *grace*, whereby they  
*may serve the Lord with reverence and godly fear*, by *walking uprightly and unblameably in his wayes*. Concerning the approved  
use of *Gods ordinances* we are taught of *God*, to use them as he  
hath given *commandement* and not otherwise: For in *Exod 20*.  
*God* straitly forbids the *unholie use of any thing that his Name is put unto*, the which is done when it is used any other wise then that  
he hath appointed, as the whole body of the *Scripture* doth  
plainly manifest. Now *Gods Name* is largely to be understood,  
and the *command* is as large as the *name or things*: so that by  
*Gods Name* we are not onely to understand *Gods Essence*, as  
*Exod. 3.14* but also his *Attributes*, as *Exod. 3.5,6*. and also his  
*Ordinances*, his *Word* and *Gospel*, *Deut. 33.34*. *Acts 9.15*. as also  
the *Law of Christ*, *Esay 42.1*. is called his *Name*, *Mat. 12.21*.  
*also* *prayer*, *Gen. 4.26*. and *Gods whole worship* with all his *ordinances* partaining to the same, *Deut. 21.5*. *Mal. 1.11,12*. and  
his *Seales*, *Mat. 28.18,19*. and his *Censures*, *1 Cor. 5.4,5*. *Mat.*  
**18. 20.** So that *God* requires the *holie use* of all whatsoever his  
*Name* is put unto; so that as he doth in the first *Commandement*  
forbid any besides himselfe to be *worshipped*, so in the second  
he requires all *worship* to be performed to himselfe onely, ac-  
cording to his own rules expressed in his *word*, which containes  
the onely *Rules for worship*: so that, as we must receive them  
only, and *worship* him onely by those *rules*, so we must use them  
as he hath required, and not after, neither our own *wills*, nor  
after any others; but to take heed that we doe observe to doe  
them, as he hath given charge to use them, and not otherwise,  
*for he will not hold them guiltie* that shall use them otherwise  
then he requires. So that this *Law* of his is the ground of all  
*worship*, even of that *worship* that he requires, and it inforceth  
the same, and perfectly bindes even all that will by the *word* of  
*God* manifest themselves to be the *people of God* to keep close to  
it, and not to meddle with any other *state*, *ordinance* or *worship*  
whatsoever, as the tennour of this *Law* rightly discerned doth  
manifest: as also the tennour of the *New Testament* doth plainly  
flew (namely) that the *Lord Jesus Christ* hath removed the  
*Candlestick* from the *Jews*, and given it to the *Gentiles*, *Rom. 9. and 11*. *Chapters*, as also *Mat. 22.2.7*. and so forward, *Mat.*  
**21.43.** This *state* or *Kingdome* hath diverse names in the *New*  
*Testament*, as the *stocke of a Vine*, *Joh. 15*. it hath the name of an

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*Olive stocke, Rom. 11. 24. the name of a Kingdome, Mat 21. 43.*  
*Mat. 22. 2. the name Temple, Rev. 11. 1. City, Mount Sion, Ierusalem, the house of God, Heb. 12. 22. a Golden Candlestick, Rev. 2. 1.*  
This state so diversly named, and set forth, is the proper *seat* or *being* of all Gods publike ordinances, and worship (as the Temple of old was, so is this) as the 1 Cor. 10. doth shew, and as all the Primitive examples doth plainly prove. So that the *ordinances* of worship as they be placed, and seated there, so they cannot be lawfully used any where else: so that as *Israell* of old was tyed to the *worship* and *sacrifices*, and *feasts* of all kinds that did belong to Gods publike worship, so they were strictly tyed (as to the *worship* it selfe, so to) the *place* that he had choлен out of all the Tribes to put his Name in, Deut. 12. 11. 1 Kin 8. chap. compared with the 9. 2, 3: thither to resort at the time appointed, there to worship and serve the *Lord*, as also to *rejoyce before him, and in his presence*. Therfore if there were in any a refuall or omission, it was a *forsaking of him*, and did *procure his wrath*, as in the 2 Chro. 29. 6, 7, 8, 9. So the Apostle exhorts to *take heed that there be not in any an evill heart in departing from the living God*, Heb. 3. 12. but to keep close to the way of his *Commandements*. Therfore seeing the *Lord* hath so placed his *ordinances* that they cannot be lawfully removed out of his own house, and that all those that will manifest themselves to be the *Lords* people by their *obedience* to his *will*, must thither repaire for the food of their *soules*, and not to wander in the *way* of the *strange woman*, seeing *Wisdom* hath a *house* polisshed, *her table furnished with dainties*, the *command and call of God* to come thither, Pro. 9. 1, 2, 3, 4, 5, 6. Mat. 22. 3. Cant. 1. 6. and the right use of them, with the *promise of blessing* on them, 1 Cor. 10. 16. and all the *appurtenances* that belong to them, as this 1 Cor. 10. doth shew. Therfore as all perlons in matters of Religion are straitly forbidden to *worship* any other God but the *true God*, so also to *worship* him by any other rules then what he hath layd down: so after no other manner then he hath prescribed, as the *Scrip-*  
*tures* do joyntly drive at, and may be seen in this 10. Cor. The which that we may a little the better understand, for this end, we must consider that we speak of Gods publike worship, and not otherwise; so we must oppose such acts of Religion as are done in a *publike state*: so that the sequell of my reasoning is not only to prove the *administiring, and receiving of the seales in a false State* to be *unlawfull*, but all other *actions* (as the *preaching and bearing of the word*) or of what nature foever they be, being done by that

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that Diabolicall opposite power to Christ, as also by opposite persons to Christ's subjects of Christ's Kingdome : these persons being *powred* and *authorized*, not by Christ, but by his adversary, so that they are *functioned* and *officiated* by the enemy of Christ, though for some causes to God, and themselves they *prophanely*, *theevisly*, and *usurpedly intermeddle* with some *ordinances* of God, for which sin they may justly feare that he will shortly come in *flaming fire*, *rending vengeance* to them for that their *wickednesse*, that though they *preach his word*, yet doe not know him, as his *servants* know him : and also for *detayning the truth in unrighteousnesse*, 2 Thess. 1. 18. Rom. 1. 18. So in the second place I will shew that *whatsoever power Ecclesiastical*, and *state Ecclesiastical* is *opposite to Christ's power*, and *state*, that that is a *whore*, and *is by the rule of Gods word to be fled from*, and none of the *servants* of God to be found therein; For the *Lord* calls all his *elect ones* from them, as from the place where the *life of grace* cannot breath in, and as from the *Cage* that is so *uncleane*, that there can be no building, or abiding there for the *Lords* *cleane Fowles*, for *that's the hold of every unclean and barefull Bird*, Rev. 18. 2, 3, 4. Therfore seeing the *good word of God* which is *holie* in it selfe, yet it comes to be *uncleane* in the use of it in *false states* : so that instead of *nourishing* the *soules* of them that *use it there*, it *undoes* them, and is a *two edged sword* to *slay* them in the *true*, and *right sence* of it. So that those *vaine* and *frothy* *flourishes* which are made by the *Subjects* of *Antichrist's Kingdome* of those *glorious things* they have, and *possesse* in *these dayes*, are by the *Lord* reproved in *his trush*, aswell as the *Idols* *Temples*, whose indeed they be and not the *Lords*. So that this is it that I would prove. First, that *God hath given a Kingdome, and State Ecclesiastical to his Servants*. Secondly, that *this Kingdome and State is compleat with Laws, and Ordinances, with Officers and Administrations for the execution of the holy things of God*. Thirdly, that as *all that by rule would be judged to be the Lords people, are commanded of God to seek the place where he hath put his name, there to seek rest for their soules*; so also they must manifest themselves to be the *Lords* by *their obedience to the trush*, in cleaving to *that old, and good way* that *leadeth to eternall life*. Fourthly, that *no publike worship can be performed to God out of this Kingdome, and state*: and that I conceive is clearly manifested out of this 10. Corinbs. by the example of *Israel* of old. Secondly, in that the *faithfull* in *time of the Gospell* is in an *estate* more *glorioues* then they were Heb. 10. 28, 29- 12. 22. Therfore when the *Saints* come into any other *state*,

or

for the IGNORANT.

or are under another *institution*, performing Religious actions therin, they be by the voyce of God pronounced to be Idolaters, as this 10. Cor. 7. doth shew. *Fiftly, that the Ordinances of Gods house must not be removed out their place, which is their own state: for as the vessels of the Sanctuary were profaned by polluted persons, so also in the use of them in any other place then where the Lord had commanded them to be used: for they could not be used *holly* among the Babilonians who set them in their Temple, because they wanted their proper seat or place of and being all those that had them when they were removed out of the Lords house could not use them but prophanelly, they being not the persons that God had appointed to use them, nor the place.* This is plain if we consider the tenour of Gods Book with the third *precept*. So that he hath compiled *state, laws, ordinances*, with their *offices* and *administrations* together, as may be seen in all the Churches, and in this 10. Cor. Further, *that as men must not partake of any of Gods ordinances but according to rule: So must they use and frequent none other*, for all wayes of a mans owne are by God condemned, all *precepts* of men forbidden; therfore the *state and ordinances of Christ* with all *apparances* must of all Gods people be flowed and adhered unto, not to be departed from, they being the onely life of the *soule*; *the wells* in the right use of them, that the waters of life doth run in. So that by this little that is said, I may be discerned both what I intend, and also the drift of the *Scriptures*, which is, that Gods *ordinances* cannot be rightly used out of his own *spiritual house, or state*; and that it is unlawfull for us to goe any where else to partake of any of them, Cant. 1. 6. whether it be the *Sacrament* or hearing of the *word*, seeing he that partakes in any *administration* in a *state*, partakes of the *state* it selfe; and so hath *communion* with the Devil, the *author* and *king* of all *false states*, as the Apostle against the *Corinthis* in the 10th Chap. doth strongly prove by many *illustrations*. So that bearing of the *word* under an *Institution* is aswell *communion* as *receiving of the Sacrament*: for the *sacrifice* here spoken of, was part of the *Jews worship*, and not any of their *Sacraments*, as the *Non-conformists* ignorantly and blindly affirme. For they had *Circumcision*, and the *Passeover* for their *Sacraments*, instead of which *Christ* our *King*, and *ordinance* *instituter*, set up for us under the *Gosspell Baptisme*, and the *Supper*. *Now unto as many as walke according to this rule peace be unto them, and mercy, and unto the whole Israel of God.* Amen.

POST.

## POSTSCRIPT.

A PUBLIKE CHALLENGE MADE BY N.E.  
to all the Non-conformists or Reformists in Old and New-  
England, and Holland, in the behalfe of the totall Separation,  
but in a speciall manner made to those persons in London that  
are convinced that the Church Ministry and worship in England  
are all of them Antichristian, and yet hold it lawfull for them-  
selves to walke in a stragling spirisuall way, without joining or  
uniting of themselves to a true visible Church. But all, and  
every one of you are Challenged to Answer these 9. insuing Pro-  
positions particularly in writing if you be able. London An. 1640.

### The first Proposition.

**H**AT the planting of Grace in the soule, is not only  
a renovation: but it is an in stamping, ingrafting, or  
creating of a new creature, or a communicating of the  
divine nature unto the soule, which in no measure is  
had before, no not in Mans innocencie; 1 Cor.  
15. 45. to the 50. 2 Pet. 1. 3, 4. For Adam in his innocencie was  
but a perfect mortall man; and had no participation nor divine  
communion with the divine nature, which if he had had, he had  
been as perfect as Christ himselfe, and could not possibly have  
fallen from his innocency; for it is the Saints communion with  
the divinity of God which makes them that they cannot lose the  
trub of the seed of grace which God hath wrought, or bestowed  
upon their soules, 1 Joh. 3. 6. 9. & 4. 4. 2. 27. the ingrafting of  
which is the immediat, and alone worke of God, Joh. 3. 3. 5. 6.  
Ephes. 2. 1. 4. 5. 6. 1 Pet. 1. 3. 23. 1. Joh. 2. 20. 29. & 5. 20.  
1 Cor. 2. 12. wrought without the use of meanes. And that all  
that the Ministry of the word, or any other meanes doth, is no  
more but this, namely, to manifest, and declare, that this divine  
principle or nature is in the soule, Luke 8. 5. 8. 15. or to build up,  
and strengthen the soule in spirisuall things, or in the wayes of God,  
Acts 20. 28. Ephes. 4. 12. 13. 1 Pet. 5. 2.

2. That the onely materialls of which a true visible Church of Je-  
sus Christ doth consist, and is made up of, is true matter, and true form,  
Col.

Rom. 10. 14.

17.

1 Cor. 1. 18.

21. 24.

Act. 27. 22. to

25. 34.

26.

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Col. 2. 5. that is to say, that all the matter or people ought to be ~~separally~~ Separated from the world, and all Antichristian Assemblies wheresoever, 2 Cor. 6. 15, 16, 17. Rev. 18. 4. Seeing God in all ages put a visible and distinct difference betwixt his people, and the men of the World, Lev. 20. 29. Deut. 7. 6. Act. 2. 40. & 19. 9. of whom it is required that they be not only *believers*, but also have a competent measure of knowledge to *joyne*, knit, and *unite* themselves together in the comly order of the Gospell, Deut. 29. 9, 10. 12. Neh. 10. 28. 29. Jer. 50. 4. Act. 11. 23, 24. And the reason why *faith* only doth not make *fit matter*, is because that in the working of *grace* the soule is onely *passive*, and not *active* in the least, *faith* being wrought in, or upon the *subiect* by God alone. But in *obedience* a *believer* is *active*, therfore it is required he should be fitted with a measure of knowledge to tender that *worship*, and *service*, which he offers up to God *aright*, and according to his *will*, otherwise it becomes *will-worship*, and a *lame* sacrifice, which is the sacrifice of *fooles*, in which God *hath no delight*, or *pleasure*, Ecclef. 5. 1, 2. 4. And the *forme* is that *beau-*  
*lively State*, *City* or *Kingdome* described in the Book of God, which hath diverse, and severall Names, as the *beauty of holines*, 1 Chro. 16. 29. *Syon*, Psal. 84. 7. *Ierusalem*, Isa. 62. 6. *the Lord's holy Mountaine*, Isa. 65. 9. 11. *his holy or secret place*, which the Lord *hath chosen to dwell in*, Psal. 132. 13, 14. *Ierusalem the mother of us all*, Gal. 4. 26. *The City of the living God*, Heb. 13. 22. *Mount Sion*, Reve. 14. 1. *the beloved City*, Reve. 20. 9. *the holy City*, or *new Ierusalem*, Reve. 21. 1, 2. *the Lord is there*, Ezek. 48. 35. and that we are now as strictly tyed to the *institutions* of *Iesus Christ* under the Gospell, as the Jews were tyed to his *institutions* under the Law, Acts 3. 22, 23. Heb. 3. 2. 5. & 10. 28, 29 & 12. 25.

3. That *Iesus Christ* in his new *Testament* never *instituted* no *Nationall* nor *Provinciall*, nor no *universall Church*, which then *must needs* have *universall Officers*, but onely *particular Churches*, or *Congregations*, *many of which may be in one Kingdome or Province*, 1 Cor. 16. 1. 2 Cor. 8. 1. Gal. 1. 2. 22. 1 Thess. 2. 14. and all of them *independant bodies*, Rev. 1. 2. 3 *Chapters*, and yet every one of them have one and the same *state*, Gal. 4. 26. one and the same *King*, *head*, and *Langister*, one and the same *Law*, one and the same *manner of government*; one and the same *ordinance*; one and the same *institutions*, and manner of *administrations*; having all *administeriall power* within themselves, depending upon none but onely upon *Christ*, their *daely*, and alone *spirituall*, and *visible head*, 2 Cor. 11. 2. Ephes. L 22, 23. and the 5. 23. Col.

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Col. 1.18.24. & 2.19. who though he be *spirituall*, as the Subjects, *Laws*, *government*, *worship*, *ordinances*, and *administrations* are yet, is he *visible*, Esay 9.6,7. Psal. 110.12. Act. 7.55,56. as well as his Kingdome, and all the *Laws*, *ordinances*, and *administrations* therof. And that it is altogether sinfull, and unlawfull for any whatsoever to inflict any bodily or corporall punishment upon any for *spirituall things*, or matters of *conscience*, seeing *excommunication*, or *casting out* into the world is now in the *Gospel* put in the place of  *killing the body under the Law* ) which wicked practise notwithstanding is not only used by the *Diabolical*, and *Satanicall Prelats* here in *England*, but also by the *Magistrates* and *Priests* in *New-England*, who *ungodly*, *wickedly*, and *limfully* *imprison*, *banish*, and take away *mens goods*, and that even for *Conscience sake*.

4. That it is the duty of all those that will approve their hearts unto God, and declare unto his people that they are *his*, Jam. 2.18 to walke in a *spirituall* *totall Separation* from the *men of the world*, by joyning themselves freely and voluntarily to a true *visible Church*, there publickly to worship and serve the *Lord* according to his own *Laws*, *ordinances* and *appointment*, seeing the *Lord* never promised his presence, blessing, peace, nor protection to any persons whatsoever, but onely those that walke in this *State*, *City*, or *Kingdome*, into which all *hu* *people* are bound in *Conscience* to enter into it, Esai. 26.20. Mat. 28.20. Cant. 1.6. that desire according to their duty to glorify him in the *eyes of the world*, by holding forth the publick profession of the purity of his *truth* as so many burning and shining lamps in the *midst* of a *perverse* and *crooked* *generation*, Mat. 5.26. Phil. 2.15.

5. That it favours of a *muddy*, *earthly*, *carnall*, *base*, and *unsanctified* *heart*, for any *man* or *woman* whatsoever, be they *high*, or *low*, *rich*, or *poore*, to plead that the *people* of *God* may lawfully walke in a stragling *spirituall way*, though they joyne not themselfes to a *visible Church*, 1 Sam. 15.22,23. Mat. 13.44,45,46. 6.32. Mark. 10.22,23. for the *servants* of *God* in former ages made no cavils against, (neither needed they any pressing to) this *duty*, who with longing desires desired to *come before God*, and meet with him in this his *Sion*, Psal. 42.1, 2,3. and 84.10. and who have taken this *Kingdome of God by violence*, Mat. 11.12. Act. 2.41 and that such pleading doth declare that the chiefe treasure of such persons are the empty huskes, and base things of this evill world, and that their hearts are possessed with *selfe-seeking*, and *selfe ends*, and *covetousnesse* which is *Idolatry*, Col. 3.5. Ephes. 5.5. and have no regard to *Gods glory*, or *honour*, for which sin he will plague them,

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them, 1 Sam. 2. 30. Psal. 2. 12. especially in their inward man,  
2 Thess. 2. 11. 12. that they shall not excell in being famous  
amongst the true children of Sion, for being eminent in the know-  
ledge of the true wyes and mysteries of God and godlineſſe, Eſa 19.  
13,14. and 59. 9,10,11,12. Mal. 2. 2. 1 Cor. 1. 19. & 3. 19.

That Iesu Christ did redeeme, and ſave his people from the wrath to  
come, mainly and principally for thiſ end, that they ſhould gloriſe him  
both in their ſoules and bodies without feare. Luk. 1. 74. Joh. 14. 21.  
23. & 15. 8. 10. 14. 1 Cor. 6. 19,20. Rom. 12. 1. which is done  
when they walke unblameably, and uprightly without any ſelfe-  
reſpects in his publike wyes; which it is their duty ſo to doe,  
Mark 10. 30. 33. in the worſt of times, and amongst the grea-  
teſt oþpoñtions whatþoever, Reve. 12. 11. & 14. 1. 4. though it  
be to the ſpoylng of their goods, and the loſing of their liues, Mat. 10.  
37,38,39. ſeeing Iesu Christ will have his full, and whole price  
of all thoſe that will truly imbrace and entertain him, Zeche.  
11. 12. which is to part with all for his ſake and glory, with  
willingneſſe, and contentednes, Mat. 16. 24,25. Mark. 8. 34 35.  
38. Luk. 9. 23,24 & 14. 16. whose praſe and glory ought to be  
more precious and deare unto them, then all they have, are, or  
ſhall be, 1 Sam. 4. 21,22. Dan. 3. 16,17,18. that is to ſay, then  
their own eternall hapines and welfare. And that it is impos-  
ſible for any of Gods people to gloriſe him aright, as they ſhould  
and ought to doe, till they be entered into, and joyned as fel-  
low Ciþtizens with the Saints, Ephe. 2. 19. in this heavenly State,  
Ciþty, or Kingdome, which he iþſtituted and appointed principally  
for the perfecting and building up of the Saints, Ephe. 4. 10. 12, 13.  
14. out of which they cannot poſſibly worship him aright, nor  
come to the true knowledge of the naked and pure wyes of  
God: ſeeing this Ciþty cannot be measured by any but thoſe that  
are within it. Therfore the people of God according to his pro-  
miſe, Psal. 1 10. 3. Jere. 50. 4,5. ought with all willingneſſe, with  
longing and ſtriving deſires (without any compulſion) to come  
to worship God within this his Sion, Tabernacle and dwelling place,  
Pſal. 68. 16. as his Saints in old time did, Pſa. 84. 1,2 & 120. 5.  
ſeeing here, and no where elſe he hath promiſed his preſence,  
with the increase, and growth in grace, Pſal. 9. 1. & 84. 7. & 92. 13,  
14. & 133. 3. Zeche. 8. 3. 12. and hath tyed all his worship thereto,  
Joh. 4. 23,24. Lev. 17. 1. 2,3,4. 9. Therfore blessed are they that  
dwell in thiſ houſe, that they may be ſtill praying of him, Pſal. 84. 4.

That it is as eaſie to prove that woman to be an honeſt woman, that  
hath had twenþy Baſtards, as it is to prove the Nationall, or Pariſhionall

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Church, or Churches in England to be Christ's true Spouse, Reve. 13: 16, 17. & 16. 19. And that they who by reason of blind and ignorant zeale offered their Children through the fire to the Devil, and Moloch, Psal. 101. 37. Jer. 32. 35. had as much ground and warrant for their so doing: as the members in the Church of England have for their worship and service which they publikely tender up to God, Reve. 9. 20, 21. & 13. 24. And that in the worship and service of God there is nothing indifferent: but his commands doth strictly tie us to punctuall obedience in all times, ages, and places; and that we must not in the least have any respect to a misinformed Conscience, 2 Thess. 1. 7, 8, 9, 10. which so farre as it falleth short of the word of God, is lawfull, seeing it is to be guided by the revealed will of God, Deut. 29. 29. Esr. 8. 20. 2 Chro. 5. 15, 16, 17. and to be measured by it, and not by a misguided, or erroneous Conscience, Mat. 22. 29.

That though bearing in it selfe be a morall thing, and though a false administration cannot destroy, nor annihilate any ordinance of God, fearing the ordinance Maker, is the onely, and alone ordinance destroyer, and nullifier, Act. 6. 14. yet bearing of the word preached from any false Officer whatsoever, is absolutely unlawfull, because it is a sinfull communicating, and partaking in his Administration, Office, or Institution, Mat. 23. 19, 20, 21, 22. compared with 1 Cor. 10. 18. & Mat. 10. 40. Luk. 10. 16. compared with Reve. 13. 2. 4. & 1 Cor. 10. 14. 20, 21. 1 Joh. 5. 21. Hos. 9. 4. for he that partakes in any administration in a State, whether true, or false, partakes in the State it selfe: Therfore though the naked truth of God in the purity of it, were taught by false Officers, in false Assemblies, yet it is as unlawfull for Gods people now to goe thither to partake in bearing of it, or to eat any spirituall meat there, as it was for the Israelites to goe to the Philistims when the Arke of God was in the house of Dagon, there to seek Gods presence: or for the Corinths to goe to the Idols Temple to eat of their sacrifices there (though eating in it selfe be as morall as bearing is) yet the Corinths going thither to eat of their set apart, or instituted meat, made them to have communion with Devils, who were the instituters of their institutions and state, 1 Cor. 10. 20, 21. and as lawfull was it for the Israelites to goe to Dan, Bethel or Gilgall, there to sacrifice and doe worship unto God (as it is for us to goe to heare the word of God in false Assemblies) unto which places the Lord peremptorily commands them they shall not goe, Hos. 4. 15. & 9. 15. Amos 5. 5. seeing the Lord had tyed all his worship and service to the Temple at Jerusalem and there onely promised his presence and acceptance of their service and worship, Deut. 12. 11. 1 Kin. 8. compared

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compared with Chap. 9.2,3. And that the *Lord* now under the *Gospell* hath as strictly tyed all his *worship* and *service* to be offered up and performed in that *heavenly State*, *City* or *Kingdome* before spoken of, which is called the \* *new Ierusalem, coming down from heaven; the name of which City is, & The Lord is there.* \* *Revelation 21. Ezekiel 43. 1.*  
 And therfore out of it to worship the *Lord* may we not goe, lest we sin as the *Jews* did who left the *Temple*, and *went to sacrifice under every green Tree*, which though their *sacrifice* which they offered up there was *true sacrifice*, yet, it comes under a sharpe reproof, as a grosse and remarkable sin; because they brought it not to the *true State* and *Altar*, where onely the *Lord* had commanded them to offer their *sacrifice*. Even so though persons goe to heare the *word* of *God* in a *false state*, and think they may lawfully so do, yet they come under the same reproof with the *Jews*, being guilty of the same sin, there being a *true parall* betwixt the *Jews* offering up of *sacrifice* under the *Law*, which was part of their *worship*, and of our *bearing* of the *word* preached, which is part of our *worship* under the *Gospell*; the *materiall Temple at Ierusalem* being the *type*, and our *spirituall Ierusalem*, or *heavenly State* is the *substance* of it, in the which onely, and alone, and no where else his people are to tender all their *worship*, and *service* to him: seeing he hath not declared nor *promised* that he will own any *service* whatfoever, but only that which is offered up unto him within this *heavenly State* or *holy City*, his *dwelling* and *abiding place*, of which glorious and excellent things in *Scripture* † are spokēn of. And that betwixt *morall* things and *institutions* there is this difference: *Morall* things are therfore *good*, because they are so in themselves. *Institutions* are therfore *good* because the *instituter* hath set them apart for a *holy use*, and ordainēd them so to be, as the *Tree* in *Paradise*, and the *Tabernacle*, and *Temple*, and all the things thereunto belonging, and all the *institutions* under the *Gospell*; as the *Temple*, *Altar*, and *worshippers*, all of which are *institutions* and therfore *holy*.

That that *Learning* of *Curious Arts and Sciences*, which men attain unto at the *Schooles*, is but *Humane* and not of *God*, the attaining unto which is no way necessary to the making of a *man* fit to bear *office* in the *Church* of \* *Christ*, but that *man* that wants them, may be every way as fit as he that hath them. For they puffe men up with pride and *worldly wisdom* which is § *foolishnesse*, and *enmity* against *God*. And therfore those that have these *humane Arts*, and *earthly learning* are not more unfit then others that want them, to be chosen by the *Church* of *God* officially to officiate therin, but Because they cannot easily be tryed according to those rules which

\* *Revelation 21. Ezekiel 43. 1.*

† *Psal 87.3. Isey.60.19.20. Rev.21.5.22. Chapters.*

\* See for this, A late printed Book, called.

The Sufficiency of the Spirits Teaching without Humane Learning.

By Sam. How.

§ 1 Cor. 1.19.

20. 27. 28. §

2. 1. 4. 6. 13. §

3. 19. 20. §

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the Apostle Paul layes down to *Timothy* for that end. For with our grace they will, and do cheat, couzen, and deceive the Saints many times with their Arts, by making that seem to be a *spirituall guift from God*, which is nothing else but a *humane Art*. But that *learning* which chiefly makes the Saints fit to beare office

\* *1 Cor. 12.6.* in, and take care of the Church of God, is *divine* and *spirituall learning*, of which God is the \* Author, without which none are truly able to know, and interpret the *holy + Scripture*. Therfore wo, wo, to all those that follow, and are guided, and led by *Antichristis ignorantie*, and *spirituall drunken Priests*, whose soules are so intatuated, and besotted with the abominable *fornications* of the *Scarlet whore*, that they are not able rightly to know the will of *God*, and therfore do they feed you with *ashes*, *froth*, and *scumme*, and theſe you take for famous *truths*, their hearts being to exceedingly deceived, that they are not able to deliver their soules from their grosse abominable *Idolatry*, and *wickednes*, nor

\* *Isay.44.18.* lay *is there not a lyse in our right hand* : for as the Prophet \* *Eſay* speaks, *they have no knowledge nor heavenly understanding*, for *God bath shut their eyes, that they cannot see*, *& their hearts that they cannot understand*. Anſwer theſe 9. *Propositions* O all ye Non-conformists, or Reformists, if your much boasted of abilities, have any *reality* or *subſtance* in them besides windie and cowardly braggs, (who think you are *separated away frow Babilon and Antichrist*, and yet you are in midit of it, and have *communion* with him) and by *Gods affiſtance* you ſhall be punctually replied unto. But look to it, if you goe to your cowardly fugitive, and run-away Priests to get them to anſweſe it, that you charge them not to ſtuffe their Books full with citations of their rotten, putrifid and empty Fathers, and Authors, and Heathenish Poets, and Phylosophers, which uſually they do, giving us three of them, for one well applied place of *Scripture*. But if now they thus doe, of their Authority I ſhall no more esteem, then of the *dirt in the kennell* : The moſt of whose Books are fit for no other uſe, or place, then to be burnt in the fire, as the Books of those

\* *Act. 19.19.* that uſed *curious Arts* in the *6* Apostles time were, and ſo shall the *word of God* grow, flouriſh, and *prevale* as then it did. Neither let their anſweſe be with tricks, and quilletts by the cunning of their deceivable *humane Arts*, with which they can make *blacke* ſeem *white*, *just Jugler like*; Nor yet with their rotten and false *Scholasticall* diſtinctions, as hearing the *word of God* from an *officer*, and yet they doe not heare him as an *Officer*) which is but a *Sophiſticallyal* diſtinction ſerving to no purpoſe. And all theſe *humane deviſes* I esteem of no more uſe in matters of *controverſie*

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to find out the naked *truth* of God, then pitch, *rosen* and *flax* is to quench fire, which will much more increase and aggravate it: even so will they, though things now should be very darke, yet the making use of them to make them more obvious and *clear*, will make them more misty and obscure. Therfore I desire him, whosoever he be that answers me, to weigh things in the ballance of the *sanctuary* (I mean the unerring *word* of God) and to go to the Law and the Testimony, and speak according to that, otherwise I shall tell him (and that in the words of the Spirit of God) \* *there is no light of truth in him*. Therfore let it be answered by the Authority of the *Scripture*, for *it is that which testifies of þ Christ*. And the want of the true knowledge of this is the ground of all *error* and *ignorance*, which your Priests by their rottēn filthy Diabolical *arts*, and inventions do obscure, darken, and eclipse. Therfore I doe verily think and beleevē that for this caule God will never honour them to doe him any speciall or singular piece of service, *for he taketh the wife in their own crafty*: and *disappainteth the devises of the crafty*, and *sets up on high, those that be low*, *and maketh the wise men to perish*, <sup>t</sup> and *frustrateth the tokens of tears* as they are) and *maketh drivernes mad*, <sup>t</sup> *Ioh. 5. 11. 12.* *Isg. 29. 14.* and *turneth wise men backward*, and *maketh their knowledge foolish*, which by dayly, and large experience we see manifested, and made good, nor never make use of them, for principall instruments to pull down and destroy the filthy black Sodomites Babylonian Kingdome of *Antichrist*; for as fast as any of them by the *word of God* doe labour to pull it down with one hand, they by making use of their *humane arts*, and *learning*, build it up with both hands: and more strengthen the enemy with these their wicked *weapons*, then they weaken him with any other they can make use of. Therfore let all *Gods people* that desire with all their might to pull down the *whore*, and *make her desolate, and naked*; cry down all these *wicked Arts*, and *human learning*, and all worldly *wisdom* to the pit of hell from whence they came, and only make use of the *two-edged sword* of *Gods word*, as the very chief weapon to pierce and run through the very *hearts* of the *scarles whore*, and her upholders, for this will pierce even to the *dividing asunder of the soule and Spirit*, \* and of the *joyns and marrow*, For the *word of God* is that *two-edged sword that comes out of the mouth of the Lamb our Captain Christ Jelus, who sits upon the white Horse, who in righteousness and truth doth judge, and make war*; and with this he goes forth *conuicting, and to conquer, and to smite the Nations and people that doe not, nor will not obey his truth, for he treadeth the winepress of the fiercenes of the wrath of þ Almighty God*. And <sup>t</sup> *Rev. 19. 11.* <sup>\*</sup> *Heb. 4. 12.*

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with this *spiritual*, overcoming, *unefitable conquering weapon* are we his *Souldiers*, or *Armies*, that are in *heaven*, or stand upon *Mount Sion* (that is, in the *true Church*, or *state of God*) ready to do our Fathers will and pleasure, to fight courageously against our spirituall *Babilonian enemies*, in following the *Lamb* whither soever he goeth, and to do him what service soever he pleaseth to call us to, and not to love our lives unto the *death*; seeing he hath redeemed us from among *men*, and made us *Kings and Priests unto God our Father*. Therfore O my Brethren, be exhorted to *courage*, and *zeale*, for the *Lord* and his *truth*: for this is it wherin he shall be *glorified* by us: therfore shake off all base, and carnall *feare*, and be not afraid of the *greatnes* of our *enemies*; but let us publicly in an *united bond*, proffesse the *purity* of his *truth* in *sincerity*, for we are sure by the word of his *† Testimony* to overcome all that do oppose us: For the *Lord* ere long by the *spirit* of his *mouth*, and the *brightnes* of his *coming*, in this his glorious *Kingdome* (before spoken of) will *destroy the man of sin*, that so long hath trampled this *holy City under foot*, for the *prosperity* and *flourishing* of which we are bound in duty to strain for, and hazard all we have. Therfore if I forget thee *o Jerusalem*, let my right hand forget her *cunning*; and if I doe not remember thee *o Sion*, let my tongue cleave to the *roof of my mouth*, yea if I prefer not *o Jerusalem* above my chief *joy*: For my soule longs, yea exceedingly with earnest desires to see *Jerusalem* become (as I am sure when *Antichrist* is destroyed she shall be) *the praysie of the whole earth*. Therfore all ye *choice Speare-men of the Lord*, be as valiant for your *God* now in the *dayes of Babels* tottering, as *† Davids* *worthies* was for him, and stoutly break through the *Hoats* of the *Babilonians* those spirituall *Phylis-  
tims*, and *fetch*, and take the *water of life* from out of their *poluted hands*, which they theevilly have *stolen*, and usarpely *make use of*; that the *Lords* *weake ones* may *freely drink* of it without *fear* of being *poisoned*: and let us all, yea every one of us that stand upon *Mount Sion* with our Fathers name written

*¶ Rev. 12.12.*

*¶ Psal. 137.6,*

7.

*¶ 2 Sam. 23.*

*¶ 16. 17.*

*¶ Iere. 50. & 51.*

*¶ Reve. 18.*

in our *"foreheads* according to our *duty*. Let us put our selfs in array against *Babilon*, round about, and call together the *Lords valiant Spearmen*, and *Archers* against her. Therfore all ye that bend the *Bow*, Camp against her round about, and let none that belong unto her escape; but recompence her according to her *worke*, according to all that she hath done let us do unto her, for she hath been *proud against the Lord*, even *against the holy one of Israel*. Therfore let us cause her *young men* to fall in the *streets*, and all her *men of war* let us (as much as we are able) *cut off*. Now her *choice men of war* are her *officers*, whose *offices* is that great *River Euphrates* spoken

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spoken of in the *Revelation*, which principally we must labour to dry up, because till it be dried up, *the sons of righteousnesse, and Kings of the East cannot come to take her and destroy her*. Now the chief meanes to dry up her *offices*, is to refuse all spirituall subjection to them, and not to give to any of them at any time their usurped fees, for this I will maintain, that it is absolutely sinfull, and unlawfull to pay unto them any money which they demand, as an Ecclesiastical right, or to enter bay) unto them: therfore in my judgement those doe deny and dishonour *God*, and his *truth*, that directly or indirectly fee, or give money to their Diabollicall Purlevants, for their *liberty* when they are taken by them; sure I am the Apostles and their followers were never so base and cowardly; yet this is a common sinne amongst all our Congregations, the *Lord* amend it: and in after time give us more *courage* and *zeale* for his *glory*, otherwise our condition will be like to *Ladicea* even to be *luke-warme*, for which we may shortly feare the *Lord will fnew us out of his mouth*. A Second sort of her Champions, are those that draw nearer to *God* in many things then others of their Bretheren doe, and these are called *Puritans* or *Professours*, whose wizards I have in part in my foregoing Propositions unmasked; and these by how much the more they seemingly draw nearer to *God* in their *false wayer*, so much the more hurt and mischief they do, by keeping others more weaker then themselves from a willing stooping incirely to the Scepter of *Christ*, for which sinne the *Lord* plagues them: for it is dayly seen that even *Publicans* and *Harlots* enter into the Kingdome before them, to walke in that *order* which *God* hath appointed for their *building up*, therfore against them shoulde we *fight*, and with all our strength and cunning, take from them their *masks*, *wizards*, and *figge-leaves*, unto whom I may truly say as *God* by the Prophet + *Esay* said to the old *Babilonians*, *that your wisdome, and your knowledge bath perverted you, which makes you say in your hearts, you are well and need no mending*. *Therfore shall evill come upon you, and you shall not know from whence it ariseth, and mischiefe shall fall upon you and you shall not be able to put it off, and desolation shall come upon you sodainly, which you shall not know*. Therfore stand now with your enchantments, and with the multitude of your *services* (that is to say, with your tricks and quilletts, and cunning slye-deceiving shiffts) wherin you have laboured from your youth, if so be you shall be able to profit, and prevale; you are wearied in the multitude of your *Councils*. Let now the *Astrologers*, the *Starre-gazers*, the *monethly Prognosticators* (that is to say, your famous *Priests*, those

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whole wise and learned men (as you esteem them) whose frothy sayings, and foolish councell by some of you are judged as O. 3. tles; let there I say stand up and save you (if they be able) from those things that shall shortly come upon you, Behold they shall be as stubble, the fire shall burn them, and they shall not deliver themselves from the power of the flame therof, and there shall not be a coals for you to warne at, nor fire to set before you. Thus shall it be unto you with whom you have laboured, even your spirituall Merchants from your youth, they shall wander every one to his quarter, none shall save you. O Iehovah thou Lord of hosts, and powerfull God, that thou wouldest rend the heavens, that thou wouldest in wrath and fury come down, that the Mountains might flow down at thy presence, as when the melting fire burneth, even the fire that causeth the waters to boyle, to make thy great, dreadfull, and terrible name known to thy Babilonian Antichristian adversaries, that the Nations therof may \* tremble at thy presence: and hasten thy coming in thy glorious Kingdome, and cause the brightness therof to scorch, torment, and torture the very soules and spirits of thy spirituall enemies: and put \* Nehemiahis courage, and zeale into the hearts of all the Lambs redeemed ones, that they may at once pour out the Valls of thy fury and fierce indignation \* upon the very throne of the Beast, to the ruine therof, that his worshippers may gnaw their tongues for very pain, and cry out with weeping, and wayling for the destruction of their spirituall Babylon, alas, alas; and cause thy servants in all their spirituall battayles never to make use of any of the Beasts foolishnes, or humane weapons, which are no better then bul-rushes, but make it known unto them that it is their duty to be as unlike unto him in all things whatsoever as \* possibly they can, and to keep close to thy Law and Statutes, § For blessed are they that do thy Commandements, that they may have right to the Tree of life, and may enter in through the gates into the holy City.

And so my opposites I bid you farewell, and rest yours in any service for Ch ist his truth and glory, to be commanded, and truly desiring the good andwelfare of your soules,

N. E.

FINIS.

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